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THE
CHILD'S MANUAL.

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THE
CHILD'S MANUAL:
Forty Days' Meditations
ON
THE CHIEF TRUTHS OF RELIGION,
AS CONTAINED IN THE CHURCH CATECHISM.

BY
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LONDON:
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M.DCCC XLVI.

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b. 22.
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PREFACE.

THIS little book has been written with the view of assisting those who have the spiritual direction of the young. The idea of the author is, that it might be gone through regularly in the course of six weeks, at the rate of a chapter a day. If used in schools, it should by no means be applied as a reading-book for a class ; but each child should be directed to sit alone, and read over the meditation for the day in perfect silence. Thus, possibly, a habit of meditation upon the great realities of the Christian faith might grow up at least in some amongst many ; and being once formed, it would not easily be lost. It is thought that a quarter of an hour thus spent every morning, in entire silence, might in the end bear more fruit than a whole hour's noisy inculcation of Christian truth upon the mere intellect — a custom in many schools which cannot be too greatly deplored. Since, however, no mere book by itself can teach children how to meditate, the ultimate success of the plan must of course depend, under

God, chiefly, if not altogether, upon the character of their spiritual directors, who would do well to consider that it is very possible for sharp and forward children to exhibit a considerable degree of outward attainment in Scripture facts and doctrines, and after all, or rather with it all, to be depraved in conscience, and to be living in the practice of some deadly sin; whereas one single truth of religion received in its reality, and acted upon, will infallibly tend to produce a holy heart, without which all education is an injury rather than a blessing.

It would be best, however, if parents themselves could be prevailed upon to make their children use these meditations at home regularly, at some convenient time, when the house is most quiet. The morning would be fittest, and, if possible, just before saying their morning prayers, to which they would then come with more preparation of heart than, it is to be feared, is the case generally. The meditation should, if possible, be conducted always in the same spot, with a view to definiteness; and not in a careless, lounging attitude. It should also be preceded and concluded by a brief prayer, said by the child kneeling. With a view of assisting in this object, a few directions are added to each meditation, in the manner of rubrics. Where children attend a daily service, it might possibly be advisable that they should bring their book of meditations with them a

quarter of an hour before service begins, and in some retired part of the church read the portion for the day. This would be an excellent preparation for the Morning Prayer.

It will be observed that, on the present plan, the meditations are chiefly carried on by means of questions. This was the only mode that presented itself to the author as really likely to lead children to exert their thinking powers. Of course, when more advanced, it will be expedient for them to learn to meditate on a more systematic method; and then, too, a complete scheme of self-examination should, if possible, be provided for them. Meditation in the morning, and self-examination at night, are becoming every year more and more recognised as essential instruments in the formation of the Christian character. It is with the view of introducing children early to this twofold practice that the author has appended a brief form of self-examination as to conduct during the day past, which children may use every evening before saying their prayers.

The mention of children's prayers leads one to express a regret that so few of these exist which are altogether satisfactory. There is still much needed a series of progressive prayers corresponding with the gradual increase of age between childhood, youth, and manhood. With the view of supplying

this need, the author has been for some time engaged in making a collection of simple prayers, which children might be taught to use at morning, midday, and evening, and which might afterwards admit of being enlarged upon from year to year, so as to take in the third, sixth, and ninth hours. It was thought best to publish a few of these in the present little volume, since the subject did not seem complete without them.

It may be as well to observe, in conclusion, that these meditations have been written for the use of young persons known to the author, whose ages vary from ten to fifteen.

*Stratford-sub-Castle,
October 1845.*

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DIRECTIONS

To be observed in using these Meditations.

First,—At some quiet time, and, if possible, before your morning prayers, being in some quiet place, open your book, and read the title or subject for the day's Meditation, so that you may know what the Meditation is to be upon.

Secondly,—Then stand up and think quietly to yourself for about two minutes, considering to yourself that you are in the presence of God.

Thirdly,—Then kneel reverently and say the following Prayer for Grace :

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

My God, I believe Thee to be present within me, and I worship Thee from mine inmost soul.

Holy Father, grant me grace, that I may gather fruit from this Meditation.

Fourthly,—Then, sitting down, read over slowly to yourself the Meditation for the day, pausing as you go on, and trying your best to think what you are reading about. You must make this take you up ten minutes at least, and not less.

Fifthly,—Having finished your Meditation, kneel down again, and, after a moment or two of thought, say the prayer

which comes at the end of it. Then make some good resolution for the day, and say :

O blessed Jesu, give me the gift of Thy holy love, pardon of all my sins, and grace to fulfil this good resolution, and to persevere unto the end. Amen.

Sixthly,—After this, say your morning prayers, if you have not said them before ; and having ended, take care to remain quite still for two minutes before you go away.

THE CHILD'S MANUAL.

First Day's Meditation.

CONCERNING GOD.

Having found a quiet place, according to the directions given in the first page, and having on your knees said your Prayer for Grace, sit down and read to yourself slowly what follows, thinking over each sentence, and answering every question to yourself as you go on.

Do I often think about God?

Do I always remember that I am in the presence of God?

Do I consider that God is a Spirit, and seeth me at all times?

Do I recollect that God heareth all that I say, and knoweth every thought of my heart?

O Lord, Thou hast searched me out and known me; Thou knowest my downsitting and mine uprising; Thou understandest my thoughts long before. Thou art about my path, and about my bed, and spiest out all my ways.

How great, how glorious, how holy is God!

Of what infinite power, wisdom, and goodness !

Thou art from everlasting !

Are these things often in my mind ?

Hear, oh Israel, the Lord thy God is one Lord.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might.

Do I love God ? Do I try to love Him with my whole heart ? for it is very possible, by the help of His grace, so to do.

Do I believe in Him ? Do I fear Him ? Do I worship Him ?

Do I give Him thanks ? Do I put my whole trust in Him ?

Do I call upon Him ? Do I honour God's holy name and His word ?

Do I ever mention that most holy name thoughtlessly ?

Am I trying to serve God truly ? Oh, may I have grace so to do all the days of my life !

Now kneel down and say reverently, but not very loud, the following prayer :

Lord of all power and might, who art the author and giver of all good things, graft in my heart the love of Thy name, increase in me true religion, nourish me with all goodness, and of Thy great mercy keep me in the same ; through Jesus Christ our Lord. Amen.

Now, still kneeling, make your good resolution for the day, such as this :

I will be very careful to remember all through to-day that God sees me.

And add :

O blessed Jesu, give me the gift of Thy holy love, pardon of all my sins, and grace to fulfil this good resolution, and to persevere unto the end. Amen.

Here follow your private prayers for the morning, if you have not said them before.

Second Day's Meditation.

CONCERNING THE MOST HOLY TRINITY.

Before you begin the Meditation, consider the subject as you are directed in the rules at page xi. Then say the Prayer for Grace kneeling, and afterwards read carefully what follows :

Do I truly believe in God the Father Almighty, who made me and all the world?

Do I truly believe in God the Son, who hath redeemed me and all mankind?

Do I truly believe in God the Holy Ghost, who sanctifieth me and all the elect people of God?

Do I, with all my whole heart and soul, believe in the Holy, Blessed, and Glorious Trinity, Three Persons and One God?

Oh, let me never forget that I was baptized in the name of the Father, and of the Son, and of the Holy Ghost!

Oh, let me never forget that the Father is God, the Son is God, and the Holy Ghost is God! and yet they are not three Gods, but one God.

The Father eternal, the Son eternal, and the Holy Ghost eternal; and yet they are not three Eternals, but one Eternal.

Do I, then, give glory, so far as I am able, to the Father, and to the Son, and to the Holy Ghost?

And do I bear in mind that the Father is not the same as the Son, nor the Son the same as the Holy Ghost, nor the Holy Ghost the same as the Father?

Here stand up and say :

All love, all praise be unto Thee, O Father, who didst create me; all love, all praise be unto Thee, O Son, who didst redeem me; all love, all praise be unto Thee, O Holy Ghost, who dost sanctify me!

Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

Then, kneeling down, say the prayer following :

Almighty and everlasting God, who hast given unto me, Thy servant, grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the divine Majesty to worship the Unity, I beseech Thee that Thou wouldest keep me

stedfast in this faith, and evermore defend me from all adversities ; who livest and reignest one God, world without end. Amen.

Now make your good resolution for the day, such as :

I am resolved to remember all through this day that I was baptized in the name of the Father, and of the Son, and of the Holy Ghost.

O blessed Jesu, give me the gift of Thy holy love, pardon of all my sins, and grace to fulfil this good resolution, and to persevere unto the end. Amen.

Here follow your morning prayers, if you have not said them before.

Third Day's Meditation.

CONCERNING GOD THE FATHER ALMIGHTY.

Read carefully over the directions at page xi, and learn perfectly by heart the short Prayers which come before and after your Meditation.

Do I sincerely, and from my heart, believe in God the Father Almighty, Maker of heaven and earth ?

Do I consider that He is from all eternity the Father of our Lord Jesus Christ ?

Am I happy when I think that He is also my Father through the same Jesus Christ, since in my baptism I was made a member of Christ, and so the child of God ?

And therefore it is that Jesus Christ hath taught me in the Lord's Prayer to begin with saying, Our Father, which art in heaven.

Blessed be Thou, O Father Almighty, who hast made me to be Thy child, and hast given unto me the spirit of adoption, whereby we cry, Abba, Father.

Oh, how shall I sin, knowing that I am counted Thine !

The Prayer.

Almighty Father, who hast given Thine only Son to die for my sins, and to rise again for my justification ; grant me so to put away the leaven of malice and wickedness, that I may alway serve Thee in pureness of living and truth ; through the merits of the same Thy Son, Jesus Christ our Lord. Amen.

The Resolution.

Such as :

Since God is my Father, I will take care this day to behave as the child of God.

Then the prayer for a blessing on your resolution, as before.

Fourth Day's Meditation.

CONCERNING GOD THE SON.

By this time you ought to know the preparatory prayer by heart.

Do I keep in mind, that from all eternity there is one only-begotten Son of God ?

This eternal Son is also the Word of God and the Wisdom of God.

In the beginning was the Word, and the Word was with God, and the Word was God.

Christ the Power of God and the Wisdom of God.

O Christ, Thou art the everlasting Son of the Father !

All glory be to Thee, Thou only-begotten, who wast in the beginning with God, and wast God ; for never was the Father without the Son, nor the Son without the Father, and never was there a time when the Son was not.

By Him God made the worlds.

He also, in the fulness of times, was made flesh from the blessed Virgin for our sakes.

To Him be adoration and worship, who was before, and now is, and ever shall be, even to all ages. Amen.

The Prayer.

O Almighty God, whom truly to know is everlasting life ; grant me perfectly to know Thy Son Jesus Christ to be the way, the truth, and the life ; that, following the steps of Thy holy Apostles, I may stedfastly walk in the way that leadeth to eternal life ; through the same Thy Son, Jesus Christ our Lord. Amen.

Resolution.

I am resolved, by God's grace, to acknow-

ledge Christ for my Lord and my God this day and for ever.

Take care neither here nor at the end of any of the Meditations which follow to neglect the directions given at page xi.

Fifth Day's Meditation.

CONCERNING GOD THE HOLY GHOST.

By this time you ought to be able to remember the directions, so as not to need turning to them any more.

Do I truly believe the Holy Ghost to be God, equal with the Father and with the Son?

For the Holy Ghost is of the Father and of the Son, neither made, nor created, nor begotten, but proceeding.

He is the Lord and Giver of life.

He spake by the prophets.

He, with the Father and the Son together, is worshipped and glorified.

Through Him cometh all holiness.

Through Him is our union with the Father and with the Son; His temple we are, and He dwelleth in us.

He is that Comforter concerning whom Christ said, "I will send Him unto you from the Father."

Do I, then, often think about God the Holy Ghost?

Do I consider seriously that I was baptized in His name ?

Do I seek to reverence His holy presence within me, and to glorify Him ?

Do I constantly bear in mind that, by the power of the Holy Ghost, who at my baptism vouchsafed to come and dwell in me, it is very possible for me to live a holy life all my days ?

If, then, I do not live a holy life, will it not be my own fault ?

The Prayer.

O God, make clean my heart within me, and take not Thy Holy Spirit from me.

O God the Holy Ghost, proceeding from the Father and the Son, have mercy upon me, a miserable sinner.

Resolution.

I will be very careful this day not to grieve the Holy Ghost by willingly committing any known sin.

But by this time you ought to be able to make a good resolution for yourself ; and if you try, you will not find it very difficult after a little practice.

Sixth Day's Meditation.

CONCERNING THE CATHOLIC FAITH.

Remember the directions.

Let me solemnly remember, that in the foregoing Meditations I have been taught the Catholic faith concerning the most Holy Trinity.

And what is the Catholic faith but the faith of the holy Catholic Church?

And if I desire to be saved, it is necessary before all things that I hold this faith of the Church.

And though I am but young, and of a poor understanding, yet it is very possible for me to hold this faith according to the measure of my capacity.

Many children younger than I am, in the holy Church throughout the world, have many times before now fully received this faith.

Let me, then, seriously ask myself, do I from my heart fully believe, so far as I can, what I am taught in the creeds of the Church concerning the Father, the Son, and the Holy Ghost?

And do I desire to believe the same yet more fully and entirely as I grow up?

And do I desire to keep and profess this faith so far as I have received it?

For except I keep this faith whole and undefiled, without doubt I shall perish everlastingly.

The Prayer.

Almighty and everlasting God, who hast given unto me, Thy servant, grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the divine Majesty to worship the Unity, I beseech Thee that Thou wouldest keep me stedfast in this faith, and evermore defend me from all adversities; who livest and reignest one God, world without end. Amen.

Resolution.

When I pray, I will endeavour, from this time, to think more seriously of those solemn names, Father, Son, and Holy Ghost.

Remember to say the concluding prayer kneeling, according to the directions.

Seventh Day's Meditation.**CONCERNING THE CREATION.**

If you have carefully attended to the directions, you will now know how to practise your meditations without further help. Therefore it will be sufficient to say that, on this and every following day, both before and after your meditation, you must attend exactly to the rules given at page xi; and be very particular to kneel reverently whenever you say any prayer.

It is right that I should sometimes seriously consider the creation,—how it came to be, and through Whom.

For all that I see is a part of creation, and there is also another part which I cannot see.

Sun, moon, and stars, earth, sky, and sea, hills and valleys, fields, woods and trees, flowers and animals, and the children of men,—all these things, and many more, are a part of the visible creation.

And in the invisible creation are—arch-angels, cherubim and seraphim, heaven and the holy angels, paradise, the souls of the departed, and many other wonderful works, such as eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive.

And all these things, visible and invisible, at one time were not; but God, the Father Almighty, created them by the Son, through the Holy Ghost.

In the beginning was the Word, saith St. John; all things were made by Him, and without Him was not anything made that was made.

And in Genesis, Moses saith, that, at the creation, the Spirit of God moved upon the face of the waters.

Thus, in the beginning, the eternal Father manifested Himself in the work of creation by His eternal Son, through the eternal Spirit.

Even as it is written, No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, He hath declared Him.

Now stand up and say, instead of a prayer :

Oh, praise the Lord of heaven ; praise Him in the height.

Praise Him, all ye angels of His ; praise Him, all His host.

Praise Him, sun and moon ; praise Him, all ye stars and light.

Praise Him, all ye heavens ; and ye waters that are above the heavens.

Let them praise the name of the Lord, for He spake the word, and they were made ; He commanded, and they were created.

He hath made them fast for ever and ever ; He hath given them a law which shall not be broken.

Glory be to the Father, and to the Son, and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Resolution.

I am resolved, in all that I see this day, to remember that God created the whole by His only-begotten Son, Jesus Christ our Lord.

Eighth Day's Meditation.

CONCERNING THE INCARNATION.

Do I truly believe that the eternal Word, by whom in the beginning all things were

made, was, in the fulness of times, made flesh for our sakes ?

For the invisible Father manifested Himself by His eternal Son, first, at the beginning of times in the creation of all things by the Son ; secondly, in the midst of times by the incarnation of the same Son.

He was conceived by the Holy Ghost.

He was born of the Virgin Mary.

He was in the world, and the world was made by Him, and the world knew Him not.

He gave His flesh for the life of the world.

Let me, then, seriously consider who Jesus Christ is.

For the right faith is, that I believe and confess that our Lord Jesus Christ, the Son of God, is God and Man.

God, of the substance of the Father, begotten before the worlds ; and Man, of the substance of His mother, born in the world.

Who, although He be God and Man, yet He is not two but one Christ, by taking of the Manhood into God.

And it is necessary to my everlasting salvation that I believe rightly this incarnation of our Lord Jesus Christ ;

For in His having become flesh lieth all my hope.

For this His holy flesh He offered up upon the cross as a sacrifice for the sins of the

world; and in the same flesh He intercedeth for us with the Father.

And in my holy baptism my flesh and spirit were made one with His, as He is one with God.

Do I, then, often think about Jesus Christ? do I love Him for His great goodness towards me, in dying for me once upon the cross, and now making me one with Himself?

And do I often think of His holy mother, the blessed Virgin Mary, in whom the Word was made flesh.

The Prayer.

Oh, by the mystery of Thy holy incarnation, good Lord, deliver me!

O Son of David, have mercy upon me!

We beseech Thee, O Lord, pour Thy grace into our hearts, that, as we have known the incarnation of Thy Son Jesus Christ by the message of an angel, so by His cross and passion we may be brought unto the glory of His resurrection; through the same Jesus Christ our Lord. Amen.

Resolution.

This is given in case you should not be able to make a good resolution for yourself.

I perceive that I must be more earnest in thinking seriously about Jesus Christ.

Ninth Day's Meditation.**CONCERNING THE FIRST ADAM.**

It is fitting I should consider how it comes to pass that in Adam all die.

For, concerning Adam and Eve, I have known long since that God created them the first of mankind, to be the father and mother of us all.

And that I myself am and live is because that through my parents I come of Adam.

Him God made from the dust of the ground not six thousand years ago.

And from his side, while he lay in a deep sleep, God fashioned Eve, the mother of us all.

They were placed in the garden of Eden, and enjoyed all manner of pure delights, being like unto the holy angels, in 'a state of innocence, and beloved of God.

Then came Satan, in the form of a serpent, and tempted Eve to eat of the forbidden fruit, and both she and her husband eat thereof.

Whereby came sin into the world, and death by sin ; and Eden was lost, and the tree of life was withdrawn ; and unto man it was said, Dust thou art, and unto dust thou shalt return.

This was the fall of man. By this, Adam's nature, from being pure, became corrupt be-

fore God, and Satan gained power over him and his.

And whereas all men are sprung from Adam and Eve, for this cause it is that in Adam all die, all men being the inheritors of that same corrupted nature.

For as Adam was after the fall, such are we all at our birth; being born in sin, and children of wrath.

Such also by nature am I myself, the child of a fallen race, and unclean in God's sight; inasmuch as I am by my birth a member of Adam, partaker of his blood, bone of his bone, and flesh of his flesh.

Oh, lost one that I am in myself! Oh, miserable one, and belonging to Satan, if I be found in Adam only, and not also in Christ!

The Prayer.

Keep, we beseech Thee, O Lord, Thy Church with Thy perpetual mercy; and because the frailty of man without Thee cannot but fall, keep me ever by Thy help from all things hurtful, and lead me to all things profitable to my salvation; through Jesus Christ our Lord. Amen.

Resolution.

Let me ever remember that in myself I am a lost being, and that my whole hope lieth in the incarnation of Jesus Christ.

Tenth Day's Meditation.**CONCERNING MY BAPTISM.**

Do I ever seriously reflect that I was most certainly born in sin, and subject to everlasting death?

For in Adam all die, and I am by nature a child of Adam.

Ought I not, then, to be very thankful to God, the Father Almighty, who took me out of that state of sin and death in which I was born, and in my holy baptism engrafted me into the Church, and made me a member of Christ?

For Christ is the second Adam; and as in Adam all die, so in Christ shall all be made alive.

And the first Adam was but a living soul; but the second Adam is a quickening spirit.

And of the second Adam I was made a member in my baptism, even of His body, of His flesh, and of His bones, as of the first Adam at my birth.

Let me consider on what day of the year is my baptism-day;

For surely that day is to me more blessed than the day of my birth.

Glory be to Thee, O Father Almighty,

for Thy great mercy shewn to me on that day.

Thou, by Thy Christ, didst create me out of nothing at the first; and again, in my baptism, Thou hast created me a second time in Him.

For was I not in my baptism made regenerate or born again? and was I not thereby put in a state of salvation; so that if I but earnestly endeavour, it is open unto me to be saved eternally, through Jesus Christ?

Was I not in my baptism made a partaker of the death and resurrection of Jesus Christ?

And did I not then receive the gift of the Holy Ghost, that I might be able to love God and serve Him for ever?

Do I, then, often think of my most holy baptism, and pray diligently unto God to give me His grace, that I may continue in that same state of salvation unto my life's end?

And how must I continue in that blessed state but by never acting against my conscience, since through my conscience the Holy Ghost speaketh unto me?

The Prayer.

Grant, O Lord, that as I am baptized into the death of Thy blessed Son, our Saviour Jesus Christ, so, by continual mortifying of my corrupt affections, I may be buried with Him; and that through the grave and gate of death I may pass to my joyful resurrection; for

His merits, who died, and was buried, and rose again, for me, Thy Son, Jesus Christ our Lord. Amen.

Resolution.

I am resolved to remember all this day long that I am certainly no less than a member of Christ.

Eleventh Day's Meditation.

CONCERNING MY BEING THE CHILD OF GOD.

It is right I should also consider that, in my baptism being made a member of Christ, I became likewise no other than the child of God.

Oh, how good a child, then, ought I to be !
How careful in all that I think, and do, and say !

For if from the child of a king great things are expected, lo and behold, I also am the child of the King of kings !

For which cause His holy angels also are appointed to watch over me.

I should likewise bear in mind that, being a member of Christ's true body which is in heaven, I am also a member of the holy Catholic Church, His mystical body upon earth.

Oh, great is the blessing of belonging to the

holy Catholic Church ; for it is no less than Christ's kingdom upon earth.

And being a member thereof, I am an inheritor also of His kingdom in heaven ; so that heaven belongs to me, if only I continue to belong to God.

O God, who hast made me to be Thine, keep me Thine, I beseech Thee, now and for evermore.

The Prayer.

O Almighty God, who hast given us Thine only-begotten Son to take our nature upon Him, and to be born of a pure Virgin ; grant that I, being regenerate and made Thy child by adoption and grace, may daily be renewed by Thy Holy Spirit ; through the same our Lord Jesus Christ, who liveth and reigneth with Thee and the same Spirit, ever one God, world without end. Amen.

Resolution.

I am resolved, by God's grace, to behave this day like the child of God, which I am.

Twelfth Day's Meditation.

CONCERNING MY OWN SOUL.

Do I ever consider of what I am made, and whereof I consist ?

I consist of soul and body.

My body I can see and feel; but my soul no man can see, neither did I myself ever see it, but it is beheld of God :

And at my death my soul and my body will be parted, each from each :

My corruptible body to the grave; my incorruptible soul to the mansions of departed spirits.

And at the resurrection my soul and my body will again be joined together, so to continue in bliss or torment, in heaven or hell, for ever.

O my soul, seriously consider what thou art, from whence thou camest, and whither thou shalt go.

O my soul, remember that thou art an invisible spirit, placed by thy Maker for a brief time in this mortal world, to be tried according to thy free will whether thou wilt turn out good or evil, and God only knoweth which it will be.

And thou art unto me most precious, though I see thee not; for what shall it profit a man if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?

Learn thou that unto thee there are but two beings in the whole universe, thyself and thy God who made thee.

Lo and behold, good and evil are before thee; choose thou whichsoever thou wilt.

For though in thyself thou art evil, by reason of Adam's fall, yet in Christ thou canst do all things.

By the aid of the Holy Ghost, given unto thee in thy baptism, and by the daily renewal of the same, thou canst grow in all virtue and holiness; thou canst overcome the sinful nature of the old Adam that yet remaineth within thee; and being found worthy of the life to come, thou canst (if but thou wilt) live with God and His saints and the angels through all ages, and die no more for ever.

Think on these things, O my soul, and praise God, who loved thee from all eternity, and sent His Son to die for thee, and live for thee for evermore.

Know that thou wast made for God, and in Him only shalt thou find rest.

The Prayer.

O almighty and most merciful God, of Thy bounteous goodness keep me, I beseech Thee, from all things that may hurt me; that I, being ready both in body and soul, may cheerfully accomplish those things that Thou wouldest have done; through Jesus Christ our Lord. Amen.

Resolution.

Let me remember that perhaps this very day my soul may be required of me.

Thirteenth Day's Meditation.**CONCERNING HEAVEN.**

Have I not learnt in my catechism that in my baptism I was made an inheritor of the kingdom of heaven?

Do I, then, take pleasure in thinking oftentimes about this my inheritance?

Do I try already to lay up my treasures therein, and not upon the earth?

Do I often meditate upon heaven?

For heaven is the most excellent of all places, and nothing can compare with its joys.

In heaven is the dwelling-place of the holy angels.

In heaven are pleasures at God's right hand for evermore.

In heaven all is brightness and peace, and love and happiness without end.

Into heaven is Christ ascended, and sitteth at God's right hand.

Thither also He taketh His saints in their appointed times, to be with Him in the fulness of His glory.

Therein will be found all those blessed children who have lived in Thy love and died in Thy faith, O Christ.

Thither also shall I go, if I be found worthy to enter therein.

How wrong it is of me to think so little about heaven!

If heaven were more in my thoughts, I should be a better child.

Oh, may I have grace to love and please God all the days of my life, so that at the last I may enter into mine inheritance.

The Prayer.

Grant, I beseech Thee, Almighty God, that, like as I do believe Thy only-begotten Son, our Lord Jesus Christ, to have ascended into the heavens, so I may also in heart and mind thither ascend, and with Him continually dwell, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

Resolution.

I will endeavour to keep heaven in my thoughts all this day long.

Fourteenth Day's Meditation.

CONCERNING THE HOLY ANGELS.

Now of heaven I have learnt that it is the dwelling-place of the holy angels.

Oh, how great is the number and how holy the nature of the angels; how blessed their obedience and order, without which peace could not be in heaven !

Angels, archangels, cherubim, seraphim, thrones, dominions, principalities, powers,—all these did God the Father Almighty create before the world was, by His only-begotten Son, Jesus Christ our Lord.

How wonderful is their love ; how exceeding great their bliss in Thee, O Lord !

To Thee all angels cry aloud, the heavens and all the powers therein.

To Thee cherubim and seraphim continually do cry,

Holy, holy, holy, Lord God of Sabaoth ;

Heaven and earth are full of the majesty of Thy glory !

Do I, then, take pleasure in thinking about the holy angels ?

Is it a comfort to me to reflect that they have charge over me, since in my baptism I have been made the child of God ?

For are they not all ministering spirits, sent to minister unto them that shall be heirs of salvation ?

And although I cannot see them, yet have others seen them in times gone by.

Oftentimes did they appear visibly to the saints of God in the former days.

They ministered to Christ in the days of His flesh.

And although I see them not, yet are they very near.

And, whatever I may be doing, they behold me.

And when evil is at hand, they also are at hand to guard and deliver me.

And when I do what is right, they love me.

And when I do what is wrong, they grieve for me.

And when I repent, they rejoice.

Oh, let me try to live an angel's life upon earth, that, at my resurrection, I may be taken to be for ever with them in heaven !

The Prayer.

O everlasting God, who hast ordained and constituted the services of angels and men in a wonderful order ; mercifully grant that, as Thy holy angels always do Thee service in heaven, so by Thy appointment they may succour and defend me on earth ; through Jesus Christ our Lord. Amen.

Resolution.

I am resolved to remember this day that I am in the presence of the holy angels.

Fifteenth Day's Meditation.

CONCERNING THE TEMPER I SHOULD BE OF.

It is to be hoped that all this time you have not once forgotten to follow carefully the directions given at page xi., and both to begin and end your meditation with prayer, kneeling.

Considering that I am the child of God

and inheritor of heaven, and that the holy angels keep charge over me, it is right that I should often reflect what manner of temper becomes me.

And this my Saviour teacheth me in the eight beatitudes.

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are they that mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness, for they shall be filled.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the peacemakers, for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

And, by St. Paul, He declareth what are the fruits of the Spirit : love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

He declareth, also, the three divine virtues—faith, hope, and charity.

Am I, then, trying in all things to be of a heavenly temper ?

To be kind to all, to be obedient, gentle, forgiving?

To love all, and to speak the truth at all times?

Never to revenge myself, never to hate, nor to be spiteful, nor cross, nor to quarrel?

To bear injuries, to be humble, to think little of myself?

To be diligent in my private prayers?

To give away to those who are poorer than myself?

To deny myself and take up my cross?

To be peaceful and a peacemaker?

To be pure in heart, so that I may see God?

To be honest and industrious?

To keep the Catholic faith whole and undefiled?

And do I hope for heavenly happiness, and do I dwell much thereupon in my thoughts?

And am I trying to become better day by day?

And do I love God, and desire to do His will, and that His will may be done in me?

And am I glad to come to church at all times?

And do I love Jesus Christ, and desire to be with Him eternally?

Let me remember that many children younger than I am have done all this, and more.

The Prayer.

Almighty and everlasting God, give unto me the increase of faith, hope, and charity; and, that I may obtain that which Thou dost promise, make me to love that which Thou dost command; through Jesus Christ our Lord. Amen.

Resolution.

I will endeavour to keep a good temper all this day long.

Sixteenth Day's Meditation.**CONCERNING HELL.**

Do I ever seriously consider what a dreadful place Hell must be?

For there is the fire that never can be quenched, prepared for the devil and his angels.

There also is the worm that never dies.

And it is very possible, even for a child as young as I am, to be condemned for ever to hell, if I give way to sin.

How many disobedient children will be tormented for ever and ever in those dreadful flames!

All liars shall have their portion in the lake that burneth with fire.

Thither shall go all drunkards and swearers.

All those who might have loved Jesus Christ, but loved Him not, shall certainly go thither.

I myself, also, unless I live a holy life, as a child of God, shall by no means escape those eternal pains.

Oh, then, how good a child I will try to be !

And since Christ hath delivered me from thence once already, by His free mercy, how careful will I be that I go not thither by mine own fault !

Oh, that, through Christ, I may escape that unquenchable flame, that fearful worm, that gnashing of teeth, that company of devils !

The Prayer.

O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver me not into the bitter pains of eternal death.

Resolution.

I am resolved to be on my guard against sin, lest I fall into the damnation of hell.

Seventeenth Day's Meditation.**CONCERNING PARADISE.**

It is fitting I should consider that, besides heaven and hell, there is also a third place, even paradise.

As the angels in heaven and the devils in hell, so in paradise are the souls of the saints departed.

There, apart from their bodies, they rest in peace; God hath taken them to Himself: they rest from their labours: they are with Christ.

They are gone from us, but they are alive with God.

Yea, all the souls that ever have lived are still alive somewhere, either in happiness or misery, according as they have done good or evil.

But of the saints we know for certain that they are alive in the place prepared for them.

There they wait their perfect consummation and bliss, both in body and soul, in Christ's eternal and everlasting glory.

In that blessed place are the spirits and souls of the righteous; and there they bless, praise, and magnify the Lord for ever.

In that blessed place are the souls of the children that fell asleep but yesterday in Christ.

There the glorious company of the Apostles praise Thee, O Lord.

There the goodly fellowship of the Prophets praise Thee.

There the noble army of Martyrs praise Thee.

We also are one with them—the dead with the living, and the living with the dead—in the fellowship of one Lord, one faith, and one baptism.

For in the holy Catholic Church we are brought not only unto an innumerable company of angels, but unto the spirits of just men made perfect.

Oh, then, let me often meditate upon the souls of the faithful that live with Christ.

And let me follow their good examples, that, when I die, they may receive me into everlasting habitations.

Here think of your own relations and friends who have died.

The Prayer.

Almighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; we beseech Thee that it may please Thee of Thy gracious goodness shortly to accomplish the number of Thine elect, and to hasten Thy kingdom; that we, with all those that are departed in the true faith of Thy holy name, may have our perfect consummation and bliss, both in body and

soul, in Thy eternal and everlasting glory ;
through Jesus Christ our Lord. Amen.

Resolution.

I will endeavour to please Christ now, so
that when I die my soul may be with Him in
paradise.

Eighteenth Day's Meditation.

CONCERNING MY BAPTISMAL VOW.

O my soul, seriously consider that thou
art not free to do whatsoever thou pleasest, or
to believe whatsoever thou wilt.

For thou art under a solemn vow to do
certain things, and to believe certain things.

And this vow was made to God through
His minister at my baptism.

So that, except I keep this vow, I must
forfeit all the blessings of my baptism.

And although, by reason of mine infancy
at that time, those promises were made by my
godfathers and godmothers, yet am I verily and
indeed bound to do and believe all that they
promised for me.

And why was I so bound but for my own
sake ; because the things unto which I was
bound are of themselves needful to life eternal ?

Do I, then, ever seriously reflect that I am under a vow ?

That I am not my own, but bought with a price ?

And whereas my vow consists of three parts, do I ever seriously meditate upon each of those several parts ?

The first part of my vow is, that I will renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh.

The second part of my vow is, that I will believe all the articles of the Christian faith, as contained in the Apostles' creed.

The third part of my vow is, that I will keep God's holy will and commandments, and walk in the same all the days of my life.

Now let me never forget that whatever is vowed unto God, God requireth the fulfilment thereof.

Insomuch that He saith, " Better it is that thou shouldst not vow, than that thou shouldst vow and not pay."

Moreover, it was in token of this my vow that then I was signed with the sign of the cross.

So that I should not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner against sin, the world, and the devil ; and to continue Christ's faithful soldier and servant unto my life's end.

The Prayer.

Oh, by Thy cross and passion, good Lord, deliver me !

O God, who art the Author of peace and Lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom ; defend me, Thy humble servant, in all assaults of my enemies, that I, surely trusting in Thy defence, may not fear the power of any adversaries ; through the might of Jesus Christ our Lord. Amen.

Resolution.

I will never forget that I have been signed with the sign of the cross.

Nineteenth Day's Meditation.**CONCERNING MY THREE ENEMIES.**

Let me consider, first, the first part of my vow, namely, that I would renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh.

These, then, are my three deadly enemies, —the devil, the world, and the flesh.

Oh, that I could understand them to be indeed the enemies of my salvation !

And why are they my enemies, but because they tempt me to sin?

And sin is an offence against the law of God, and the greatest of all evils.

And whereas sins are different in their kinds and in their degrees, yet do they all spring from the temptations of the world, the flesh, or the devil.

And the oftener they are committed, and the more deadly they are, the more do they destroy in us the grace of God, which is the life of the soul.

Inasmuch that, if a baptised person shall commit many sins of his own choice, the Holy Ghost will in the end, being grieved, depart from him.

Very needful, therefore, is it that I should be on my guard betimes against the temptations of the devil, the world, and the flesh.

The Prayer.

Lord, I beseech Thee, grant me grace to withstand the temptations of the world, the flesh, and the devil, and with pure heart and mind to follow Thee, the only God; through Jesus Christ our Lord. Amen.

Resolution.

I will be very careful this day against temptation.

Twentieth Day's Meditation.**CONCERNING SATAN.**

How many things there are which I cannot see !

I cannot see the air which I breathe.

I cannot see the holy angels, yet are they ever near me.

I cannot see Satan, yet is he often near.

Do I, then, ever seriously think about Satan ?

How terrible a one he is ! How he hateth me ! How he desireth above all things that I may be for ever tormented in hell !

Yea, verily, and he hateth me the more because I am the child of God.

For once he was a child of God himself, even an angel of light ; but, by transgression, he fell.

And therefore would he have me also to fall by the same.

Satan, then, is my ghostly or spiritual enemy.

He was a murderer from the beginning.

He it was who, through the temptation of Eve, brought sin and death into the world.

He again, in the temptation of Christ, desired that he might destroy the first and last hope of man.

And many times he assaulted Christ with all the powers of darkness, but prevailed not.

And now also he assaulteth them that are Christ's.

He is a liar, and the father of lies; and, entering into the hearts of men, he it is that deceiveth the whole world.

Therefore it is that he is called the God of this world.

Neither is he alone, but he hath many other evil spirits with him, yea principalities and powers, the rulers of the darkness of this world; and these all desire my eternal damnation, and will endeavour to effect the same.

Oh, how can I forget this? yet I do forget it continually.

Pray God forgive me for forgetting that Satan is ever at hand to tempt me, and that he is the deadly enemy of my soul!

Did I not renounce him at my baptism?

Yes, I renounced him and all his works.

His works are all manner of evil thoughts, and words, and deeds.

He that committeth sin is of the devil, for the devil sinneth from the beginning.

O Christ, I am Thine; suffer me not to commit any deadly sin, lest, falling into the snare of the devil, I become his.

O good Jesu, by Thy cross and passion, preserve me, that that wicked one touch me not.

The Prayer.

O God, whose blessed Son was manifested

that He might destroy the works of the devil, and make us the sons of God and heirs of eternal life; grant unto me, I beseech Thee, that, having this hope, I may purify myself even as He is pure, that, when He shall appear again with power and great glory, I may be made like unto Him in His eternal and glorious kingdom, where with Thee, O Father, and Thee, O Holy Ghost, He liveth and reigneth ever one God, world without end. Amen.

Resolution.

I am resolved to think more than I do upon the great danger in which I am from the devil.

Twenty-first Day's Meditation.

CONCERNING THE WORLD.

Is it not written, Love not the world, neither the things that are in the world?

Oh, how careful, then, must I be not to love the world!

All the things which I see in the world will one day perish by fire, and vanish quite away; but heaven and its joys will for ever endure.

Many things, also, in the world are evil and of the evil one, the fruit of Adam's fall.

How careful, then, must I be not to give way to any of its wicked customs and ways!

I must not follow the bad examples which are set in the world.

I must not be afraid of doing what is right.

I must not love gay clothes and other vanities.

I must not love the praise of men more than the praise of God.

Did not Christ say to His disciples, "Ye are not of the world, even as I am not of the world?"

Oh, how careful must I be that, although I am in the world, I be not of the world!

Oh, how careful must I be not to grow worldly; for to be worldly is to have Satan for my god!

Yea, I must take care that even my innocent amusements do not wean my heart from God.

Vanity of vanities, and all is vanity, except to love God and serve Him only.

The Prayer.

Grant, O Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all godly quietness; through Jesus Christ our Lord. Amen.

Resolution.

O world, thou art mine enemy; I renounced thee at my baptism, I renounce thee henceforward for ever.

Twenty-second Day's Meditation.**CONCERNING THE FLESH.**

I must never forget that I have also an enemy within, even the flesh.

Now, the flesh is that corrupted nature which I have received from Adam, and whereby I am inclined to evil.

For although I was made a member of Christ and the child of God in my baptism, yet none the less am I also the child of Adam, and the old Adam's nature remaineth in me.

Oh, woe is me! Of myself I am inclined to evil continually, notwithstanding I am the child of God.

And only by diligent use of the grace given unto me can I overcome the old evil nature which I inherit.

This, which was impossible to me by nature, is possible to me as a member of Christ, through the power of the Holy Ghost.

And for this cause was I baptized, that I might receive power to mortify all my evil

and corrupt affections, and daily to proceed in all virtue and godliness of living.

Do I, then, endeavour to check at once any wicked thoughts, or feelings, or desires, which rise up in my heart?

Let me remember that all pride, anger, envy, lying, disobedience, covetousness, idleness, filthiness, gluttony, are lusts of the flesh, to which if I give way I shall fall back into my old state of sin and death in which I was before my baptism.

Let me remember, also, that my heart is deceitful above all things.

If I do not check my evil passions, they will gain power over me by little and little, and so shall I fall away from my state of salvation.

The Prayer.

O Christ, help me, that, having once died unto sin in my baptism, I may continue for ever dead unto it.

O Jesu, be with me, that, if I fall into sin at any time, I may at once repent and turn unto Thee.

Oh, may I have grace to do nothing against my conscience, but to obey it in all things, knowing that through it the Holy Ghost speaketh unto me.

O Lord, who for our sakes didst fast forty days and forty nights; give us grace to use such abstinence, that, our flesh being subdued

to the spirit, we may ever obey Thy godly motions in righteousness and true holiness, to Thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

Resolution.

I see that I must be on my guard against my evil dispositions.

Twenty-third Day's Meditation.

CONCERNING THE APOSTLES' CREED.

Do I ever seriously consider that I am not at liberty to believe, or not to believe, anything that I please?

For, in the second part of the vow of my baptism, I promised to believe certain articles, —namely, all the articles of the Christian faith, as contained in the Apostles' creed.

It is, then, a part of the covenant made betwixt God and me at my baptism, that I should believe the creed.

How diligent, therefore, ought I to be in endeavouring to understand it aright, and as the holy Catholic Church understandeth it!

The Apostles' creed is bound upon me, and I am bound unto it for all the days of my life.

Let me, then, remember that when I am grown up, I shall not be at liberty to change my belief, but must hold to the Catholic faith.

Let me remember, that if I forfeit my faith, I forfeit also my baptism and the blessings thereof.

Am I, then, very careful in saying over the creed once at least every day at the time appointed me ?

And do I stand up to say it, and do I say it reverently ?

And do I bow at the name of Jesus while saying it ?

And do I reverence it as the voice of my holy mother, the mother of all saints, the holy Catholic Church ?

Here stand up and repeat the Creed to yourself; then, kneeling down, say

The Prayer.

O Almighty God, who in one baptism hast called us to the profession of one faith; give me grace stedfastly to keep the same, that, continuing Thy servant, I may obtain Thy promises; through Jesus Christ Thy Son, who, with Thee and the Holy Ghost, liveth and reigneth one Lord, blessed for evermore. Amen.

Resolution.

I will try when I say the creed to enter more carefully into its meaning.

Twenty-fourth Day's Meditation.**CONCERNING THE LIFE OF CHRIST.**

Now, in the creed I learn to believe in God the Father, God the Son, and God the Holy Ghost.

And upon each of these three Persons in the holy, blessed, and glorious Trinity, I have already meditated in the early part of this book.

But it is necessary that I should meditate more particularly on the life of Jesus Christ.

And what is the most part of the creed but a history of the same?

Even the history of Jesus Christ, the only Son of God and our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty, from whence He shall come to judge the quick and the dead.

Do I, then, as often as I repeat these solemn words in the creed, think seriously about Jesus Christ?

Do I consider who He was and is, and wherefore He came into the world?

Do I ever sorrowfully reflect upon the

humiliation and sufferings which He underwent for the sake of me, a miserable sinner?

Do I keep in mind His sacrifice of His holy flesh upon the cross for the sins of the world?

Do I consider His circumcision; baptism, fasting, and temptation?

Do I consider His agony and bloody sweat, His cross and passion, His precious death and burial, His glorious resurrection and ascension?

Do I recollect as a most certain truth that the same Jesus Christ now sitteth at the right hand of God the Father Almighty, interceding for me, and shall come from thence to judge me?

Do I reflect that all power is given unto Him in heaven and earth, so that nothing can happen to me but by His gracious providence, who loved me and died for me before I was born into the world?

Am I, then, resolved to be patient under all trials, whatsoever He shall suffer me to undergo, yea, to rejoice therein?

Am I earnest in hoping that one day I may behold Him as He is, and do I therefore purify myself even as He is pure?

Do I take pleasure in the holy Gospels, which speak of Him?

Do I love to read about His miracles?

Do I think of His parables, and consider His blessed words, spoken as no man ever spoke?

Do I often consider His most holy example, and try to be like unto Him?

Do I seek to learn of Him? for He was meek and lowly in heart.

Am I willing to take up my cross daily and follow Him in the denial of myself?

The Prayer.

O Saviour of the world, who, by Thy cross and precious blood, hast redeemed me, save me and keep me, I humbly beseech Thee, O Lord.

Resolution.

I will endeavour by all means to love Jesus Christ above all things.

Twenty-fifth Day's Meditation.

CONCERNING THE HOLY CATHOLIC CHURCH.

In the creed I learn, first, to believe in God the Father, who hath made me and all the world.

Secondly, in God the Son, who hath redeemed me and all mankind.

Thirdly, in God the Holy Ghost, who sanctifieth me and all the elect people of God.

Believing, then, in God the Holy Ghost,

I learn to believe also in the holy Catholic Church.

The holy Catholic Church is that Society of the Faithful which Christ by His Spirit hath established for ever in the world through the holy Apostles.

It is that visible kingdom of which Christ is King, and which overcometh all kingdoms.

Glory be to Thee, O Lord, who hast called me in my baptism to be a member of Thy holy Catholic Church.

For she is the bride, and Christ is the Bridegroom; she the queen, and Christ the King.

She is His mystical body, bone of His bone, and flesh of His flesh: and being one with her, I am one with Him; and being one with Him, I am one with her.

Oh, how can I be sufficiently thankful that I have been baptized into the holy Catholic Church!

For by continuing therein, believing what she believeth, and performing what she enjoineth, I have an assured hope through Christ of eternal salvation.

Oh, may I live and die in the unity of the true Church.

Oh, may I never be led to separate myself from the holy Catholic Church.

To the holy Catholic Church, through the mercy of Christ, I owe my baptism.

In the holy Catholic Church I look to be confirmed by the bishop.

In the holy Catholic Church I look to receive, after my confirmation, Christ's body and blood in the holy communion.

In the holy Catholic Church is to be found the forgiveness of sins, the resurrection of the body, and the life everlasting.

Therein are handed down the holy Scriptures, which make us wise unto salvation, and the true doctrine thereof.

Therein are seen the true successors of the Apostles, the bishops, with their priests and deacons, ordained from age to age, and gifted with the Holy Spirit for the work of their ministry by the laying on of hands.

Therein and thereby is the communion of saints, of the living with the living, the living with the departed, men with angels, and God with all, in Thy one body, O Christ.

The Prayer.

O Almighty God, who hast built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head corner-stone; grant us so to be joined together in unity of spirit by their doctrine, that we may be an holy temple acceptable unto Thee; through Jesus Christ our Lord. Amen.

Resolution.

I am resolved rather to die than forsake the unity of the holy Catholic Church.

Twenty-sixth Day's Meditation.**CONCERNING THE CLERGYMAN OF MY PARISH.**

Do I reverence the clergyman of my parish as a minister of the holy Catholic Church?

Do I honour him as my spiritual pastor and master set over me in the Lord?

Do I bear in mind that he did not come hither of himself, but was ordained and sent hither with authority by the bishop himself?

Do I, therefore, obey him? Do I love him? Do I attend to what he saith? Do I try to please him?

Do I consider that he has the charge of my soul, and must give account thereof?

Let me remember that, if I desire to live and die in the unity of the Church, I must be in unity with the ministers of the same.

I must therefore, at all times, be very glad to come to church, that I may pray with the clergyman of my parish.

And when I am older I must be very constant in receiving at his hands the body and blood of my Lord.

For what will it avail me to have been made a member of Christ in my baptism, unless by diligent attendance at the holy communion I continue in the same membership?

And should I be so unhappy as to commit any grievous sin, and not be able to quiet my

own conscience, I will go to the parish priest, and open my grief, that I may receive the benefit of absolution, together with ghostly counsel and advice.

At other times, also, I will come to him for advice and counsel whensoever I need it, and I know that he will be glad to see me.

And whensoever he catechiseth or preacheth, I will give heed to his teaching, as being set over me in the Lord for this very thing.

And whensoever I am sick, I will ask that he may be sent for to come and pray over me.

And in all things I will receive him as the minister of Christ, and will give him honour.

The Prayer.

O Lord Jesu Christ, who, at Thy first coming, didst send Thy messenger to prepare Thy way before Thee ; grant that the ministers and stewards of Thy mysteries may likewise so prepare and make ready Thy way, by turning the hearts of the disobedient to the wisdom of the just, that, at Thy second coming to judge the world, we may be found an acceptable people in Thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. Amen.

Resolution.

I am resolved to follow the advice of the clergyman in all things.

Twenty-seventh Day's Meditation.**CONCERNING THE HOLY SCRIPTURES.**

It is necessary I should bear in mind that, in believing in the holy Catholic Church, I believe also in the holy Scriptures, wherein the Church believeth.

For the Church is the witness, keeper, and expounder of Scripture.

And the holy Scriptures come not unto me of themselves, but I receive them from the holy Catholic Church.

Need there is, therefore, that I understand them as the holy Church understandeth them, and not by mine own interpretation.

Do I, then, honour the holy Scriptures, which are able to make me wise unto salvation, through faith which is in Christ Jesus?

Do I read them reverently and with delight?

Do I consider that they were written by holy men of old, as they were moved by the Holy Ghost?

For all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.

Oh, how happy am I, unto whom it is given, as to St. Timothy of old, to know the holy Scriptures from a child!

Oh, blessed lot of mine! who am able to read the holy Scriptures day by day in mine own tongue, and to whom the Holy Ghost thereby speaketh.

Do I, then, love my Bible? Do I take care to treat it reverently, and never to throw it about or dirty it, nor profane it in any way?

Do I take care to read slowly and thoughtfully whatsoever I read therein, considering what a holy book it is, and unlike to all other books?

Do I try to read holy Scripture with a holy heart, for otherwise it will be a dead letter unto me?

And when I learn to repeat any part of it, do I learn with reverence?

The Prayer.

Blessed Lord, who hast caused all holy Scriptures to be written for our learning; grant that I may in such wise hear them, read, mark, learn, and inwardly digest them, that, by patience and comfort of Thy holy word, I may embrace and ever hold fast the blessed hope of everlasting life, which Thou hast given me in our Saviour Jesus Christ. Amen.

Resolution.

I will try from this time to be more serious while I am reading the Bible.

Twenty-eighth Day's Meditation.**CONCERNING MY CONFIRMATION.**

I should never forget that in the holy Catholic Church I look also for my confirmation.

For when I have been sufficiently instructed in the catechism, and am come to a proper age, then must I appear before the bishop to be confirmed.

Then shall I bind myself of mine own accord to observe the vow of my baptism; and shall acknowledge myself bound both to believe and to do all those things which my godfathers and godmothers undertook for me.

Thereupon will the bishop pray for me, who was made regenerate by water and the Holy Ghost, that I may be strengthened by the same Holy Ghost;

That I may daily increase in the manifold gifts of grace, in the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness, and the spirit of God's holy fear.

Then, also, will he lay his holy hand upon my head, beseeching that I may continue Christ's for ever.

And afterwards he will bless me, saying, The blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever.

Do I, then, often think seriously about my confirmation?

Do I consider that it is not enough for me to continue as I am, but that I should be continually growing in grace?

And do I reflect, that if I come to my confirmation rightly prepared and in faith, it will certainly be unto me a means of growing in grace daily, by the fuller inspiration of the Holy Ghost bestowed upon me therein?

Then, also, there will be an entrance opened to me into all the other blessings which God hath provided for me in the holy Catholic Church.

And, oh greatest of all blessings in this life! then also I shall be admitted to partake in the holy communion of the very body and blood of Christ.

Do I often think of this, and anxiously look forward to it?

The Prayer.

Defend, O Lord, me Thy child with Thy heavenly grace, that I may continue Thine for ever, and daily increase in Thy Holy Spirit more and more, until I come to Thine everlasting kingdom. Amen.

Resolution.

I am resolved to think more seriously about my confirmation.

Twenty-ninth Day's Meditation.**CONCERNING THE CHRISTIAN SACRIFICE.***

It is fitting I should understand that from the beginning of the world there hath been but one full, perfect, and sufficient sacrifice for the sins of the world.

And this sacrifice was the offering up of the body of Jesus Christ by Himself, once for all, upon the altar of the cross.

And from it alone floweth the atonement for our sins.

Nevertheless, from the time of righteous Abel until Christ, there were bloody offerings of beasts continually made unto God under the old covenants.

Which offerings could not of themselves take away sin; yet, being signs of Christ's sacrifice which was to come, they were called sacrifices.

And in like manner, ever since the death of Christ, there have been unbloody offerings made unto God continually in the holy Catholic Church, even the offerings of bread and wine at the holy communion.

Which offerings cannot of themselves take away sin, yet, being signs of Christ's sacrifice which is past, they are called sacrifices.

* See "The Great Duty of Frequenting the Christian Sacrifice," by Robert Nelson; published by the Society for Promoting Christian Knowledge.

For, in the holy communion, the bread and wine, even the tokens of the body and blood of Christ, are offered upon the altar, to God the Father Almighty, by the priest.

And being consecrated by the priest, through the operation of God the Holy Ghost, the faithful thereupon partaking of them, do eat and drink the very body and blood of God the Son.

This is the Christian Sacrifice, even the representation of Christ's own sacrifice made upon the cross once for all.

This is the everlasting memorial of His body broken and His blood poured out for the world.

Neither is there any blessing upon earth like unto this partaking of Christ.

For, as He himself saith, The bread which I will give is my flesh, which I will give for the life of the world. Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day.

Oh, how earnestly, then, ought I to desire to assist at the Christian sacrifice, offering up myself also at the same time, and all that is mine !

Oh, how earnestly, likewise, should I long for the time of my confirmation, by which I shall be entitled to partake of that body and blood, which have power to preserve my body and soul to everlasting life !

Oh, how careful must I be even now to

purify myself, that I may be found worthy to partake thereof!

The Prayer.

O Lord Jesu Christ, give me grace rightly to regard the divine mysteries of the Christian sacrifice, and, when I am of fit age, duly to frequent the same; that, partaking of Thine incarnation here, I may be partaker of Thy glory hereafter, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

Resolution.

I am resolved, after my confirmation, never to neglect attending the Christian sacrifice.

Thirtieth Day's Meditation.

CONCERNING THE COMMUNION OF SAINTS.

It is very needful I should remember, that in the holy Catholic Church are also contained four other great blessings: the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

And first, concerning the communion of saints.

For is it not a most certain truth, that all who are one with Christ are also one with one another?

For Christ dwelleth in each of us, if we be not reprobate; and His presence is perfect oneness.

He is the true vine, and we are the branches of the same; He is the head, and we are the body of the same head, and members one of another. His Holy Spirit passeth through the whole.

Greatly, therefore, ought we to love one another; remembering our one Lord, one faith, and one baptism.

Moreover, wheresoever the holy Church is, throughout the world, there is Christ present in His members; and Christians, however distant in place and divided by seas, are one in Him.

For in Him even the most distant are brought near, and this most of all in the Christian sacrifice.

And each part of the Church benefiteth by its prayers each other part throughout the world: and if one member suffer, the others suffer; and if one rejoice, the others rejoice.

Yea, not only those parts that be upon earth are all one in Christ, however distant in place, but also earth and paradise; they that be in the body and they that be out of the body, the Church militant, and the Church triumphant, are all one in Him.

In Him, that part of the Church which is below is one with that part which is above; and each hath communion with the other in

prayer and praise, to the mutual benefit of each :

“They praying for us in heaven, we here on earth celebrating their memorials.”*

Yea, in Him all the whole Church above and below hath communion with the holy angels, and is found to be of one family in heaven and in earth.

The Prayer.

O Almighty God, who hast knit together Thine elect in one communion and fellowship in the mystical body of Thy Son Christ our Lord ; grant me grace so to follow Thy blessed saints in all virtuous and godly living, that I may come to those unspeakable joys which Thou hast prepared for those who unfeignedly love Thee ; through Jesus Christ our Lord. Amen.

Resolution.

I perceive that I must think more than I do about the communion of saints.

Thirty-first Day's Meditation.

CONCERNING THE FORGIVENESS OF SINS.

Let me never forget, that in the holy Catholic Church there is also to be obtained the forgiveness of sins.

* Bishop Ken, “Practice of Divine Love.”

For in my baptism I was forgiven all that original guilt which I inherited from Adam, being washed in the blood of Christ.

And whereas, since the day of my baptism, I sadly fear that I must have committed many sins both in thought, word, and deed; lo, for these also there is forgiveness in the holy Catholic Church, on my repenting of the same.

For, in my baptism, it was given unto me that repentance should avail me even for sins committed after baptism.

Have I, then, truly repented of whatever sins I have at any time committed?

And let me remember that my most secret sins are perfectly known unto God.

And when I have been so unhappy as to commit any sin, do I always endeavour to repent as quickly as possible?

And since it is to be feared that every day I commit more than one sin, do I every night examine myself, and repent, lest the number of my unrepented sins should increase upon me?

For sin unrepented of worketh death.

It is best, indeed, to listen to the warning of my conscience beforehand, and not to commit sin.

But should I sin in spite of my conscience, oh, then let me listen to my conscience accusing me afterwards, and let me repent earnestly for the same!

Oh, let me ever cherish a godly repentance for even the smallest sin!

And let me confess it to my Father, who seeth in secret, and He will forgive me.

Some sins, also, I must confess not only to God, but likewise to man.

If I should ever tell an untruth to any person, I ought, when I repent, to confess my untruth to that person.

And whereas some sins are more deadly than others, let me remember that great sins which burden the conscience had best be confessed to the parish-priest in private before communion.

And if confessed unto him with unfeigned repentance, he hath power given unto him to declare and pronounce to me the absolution and remission of my sins.

For He who said to his ministers, "Go ye and baptize all nations," said also, "whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained."

But it is needful, above all things, that I should be very forgiving towards others, if I hope to be myself forgiven by God.

And I should also remember that, as a member of Christ, and having the gift of the Holy Ghost, it is possible unto me to commit fewer sins than I do, if only I be more on my guard.

The Prayer.

Almighty and everlasting God, who hatest nothing that Thou hast made, and dost for-

give the sins of all them that are penitent; create and make in me a new and contrite heart, that I, worthily lamenting my sins and acknowledging my wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

Resolution.

I am resolved to be more diligent in examining at night what sins I may have committed during the day.

Thirty-second Day's Meditation.

CONCERNING THE RESURRECTION OF MY BODY.

Am I firmly persuaded, as a most certain truth, that in the Catholic Church there is also assured unto me, if I live a holy life, a blessed resurrection after death to life and glory?

For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

This body, indeed, which now I have, is the temple of the Holy Ghost, and its members are the members of Christ, even while in its natural state.

Nevertheless, owing to the corruption of the fall, it is subject to pain, and sickness, and

death, and must become the food of worms, and be turned to corruption and dust.

But in that day it shall be raised up from the dust, as also was Adam at his creation; and shall be fashioned after the form of the second Adam, even like to the glorious body of Christ Himself, if only I die in a state of grace.

Then, too, in body and soul I shall enjoy the perfection of bliss for ever.

Now, he that hath this hope in him purifieth himself, even as Christ is pure.

Do I, then, reverence my own body, considering that it is a member or part of Christ's body?

Do I keep my tongue from all filthy words?

Do I keep my hands from doing evil?

Do I keep my whole body in temperance, soberness, and chastity?

Do I remember that I must account in the body for every deed done in the body?

And that, according to what I have done, my body shall enjoy endless delights in heaven, or be for ever burning in hell?

The Prayer.

O Lord, from whom all good things do come, grant to me, Thy humble servant, that by Thy holy inspiration I may think those things that be good, and by Thy merciful guiding may perform the same; through our Lord Jesus Christ. Amen.

Resolution.

I am resolved to bear in mind that my body even now is the temple of the Holy Ghost.

Thirty-third Day's Meditation.**CONCERNING THE LIFE EVERLASTING.**

Let me not forget that this life, which now I live, will certainly come to an end in a few short years.

It is quite certain that I must die sooner or later, and more likely soon than late.

How thankful, then, should I be that in the holy Catholic Church there is opened unto me, through the resurrection of Christ, the gate of everlasting life !

For there is a life to come, and a world to come, and a life of the world to come.

And this life everlasting consisteth of two states : first, the life of the soul apart from the body in paradise ; secondly, the life of both soul and body, after the resurrection, in heaven.

Oh, that I may be found worthy to enter into that life of paradise first, and into that life of heaven afterwards !

For in that life in heaven they are like unto

the angels, and cannot die any more, being the children of the resurrection.

Neither shall that world come to an end, but shall for ever endure, and they therein shall enjoy the presence of one another, and of God, in whom is all joy.

Oh, that I were more earnest when I say, I believe in the life everlasting!

What can compare with everlasting life in the company of saints and angels, and of Christ Himself?

Why do I think so much of the life which now is, and so little of that which is to be?

Why do I think so much of this world, and so little of the world to come?

Do I ever, even for two or three minutes, think seriously about the life everlasting?

And how can I expect to reach thither hereafter, if I think so little concerning it now?

Oh, if I did but think more about everlasting life, I should be a better child.

The Prayer.

Almighty God, who, through Thy only-begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life, I humbly beseech Thee that, as by Thy special grace preventing me, Thou dost put into my mind good desires, so by Thy continual help I may bring the same

to good effect; through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

Resolution.

I am resolved to be more diligent in seeking after the prize of everlasting life.

Thirty-fourth Day's Meditation.

CONCERNING MY DUTY TOWARDS GOD.

It is fitting I should keep in mind, that in the first part of my baptismal vow I promised to renounce the devil, the world, and the flesh.

And in the second part of it I promised to believe in all the articles contained in the creed.

Both of which engagements, by God's help, I will endeavour to fulfil.

Now, what was the third and last part of my baptismal vow?

Thirdly, I promised that I would keep God's will and commandments, and walk in the same all the days of my life.

Now, God's will and commandments are contained in the Ten Commandments of the Old Testament, as explained in the New.

And our Saviour, speaking of the Ten

Commandments, saith, "If thou wouldest enter into life, keep the commandments."

Am I, then, endeavouring earnestly to keep God's commandments, so far as I understand the true meaning of the same?

And since, by the Ten Commandments, I learn two things—my duty towards God and my duty towards my neighbour—am I, in the first place, endeavouring my very best to do my duty towards God?

Here repeat to yourself the first four Commandments, which contain your duty towards God.

Do I believe in God? do I fear Him? do I love Him with all my heart, mind, soul, and strength? do I worship Him, give Him thanks, put my whole trust in Him, call upon Him, honour His holy name and His word, and serve Him truly?

More particularly, am I careful to keep the Sunday holy? for Sunday is the Lord's day, sacred to the resurrection of Christ.

Am I glad to come to church at all times? for the church is God's house of prayer.

Do I behave reverently in the churchyard, considering it to be the place where the bodies of the saints sleep?

Do I behave very reverently in church? honouring the Almighty presence, and the presence of the holy angels therein?

Do I take care to say a private prayer on entering the church, and another on leaving?

Do I take care to kneel and to stand at the right times during service, and to bow my head whensoever the name of the blessed Jesus is mentioned?

Oh, I sadly fear that many times I sin greatly by my bad behaviour in church, and thereby grievously offend in my duty towards God.

The Prayer.

O Lord, have mercy upon me; and incline my heart to keep Thy laws, I beseech Thee.

O God, who hast prepared for them that love Thee such good things as pass man's understanding, pour into my heart such love towards Thee, that I, loving Thee above all things, may obtain Thy promises, which exceed all that I can desire; through Jesus Christ our Lord. Amen.

Resolution.

I am resolved to be a great deal more careful how I behave in church.

Thirty-fifth Day's Meditation.

CONCERNING MY DUTY TOWARDS MY NEIGHBOUR.

Let me remember what St. John saith: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

Whereas, then, all Christians are my brethren, I ought to love them one and all, if I desire to be able to love God aright.

This, then, is my duty towards my neighbour : to love him as myself, and to do unto all men as I would they should do unto me.

Here repeat to yourself the last six Commandments, which contain your duty towards your neighbour.

Here let me ask myself, Do I really love others as I love myself?

Or if not, Am I at least trying to do so?

Am I trying to do unto all as I would they should do unto me?

Am I kind and gentle to all my companions? do I take care never to provoke or tease others? and am I willing to give up what I have to others?

Do I love, honour, and obey my father and mother in all things?

Do I honour and obey the Queen, and all that are put in authority over me?

Let me remember that I must not do my own will, but the will of others.

Do I, then, submit myself to my teachers? do I obey the schoolmaster or school-mistress?

Do I obey the clergyman? for he is my priest and spiritual pastor, unto whom I must submit myself, if I desire to please God.

Do I order myself lowly and reverently to all my betters?

Do I endeavour to hurt nobody either by word or by deed?

Am I just and true in all my dealings?

Do I never bear malice or hatred in my heart?

Do I keep my hands from picking and stealing? do I take care never to steal even the smallest thing?

Do I keep my tongue from evil-speaking, lying, and slandering? And let me remember that no liar can inherit the kingdom of heaven.

Do I never call names?

Do I keep my body in temperance, soberness, and chastity? and do I take care to keep myself clean?

Do I take care to covet nothing that belongs to another?

And let me remember what our Saviour saith, that "evil thoughts defile a man." To indulge, therefore, even one wicked thought is a great sin.

Lastly, am I desirous to do my duty in that state of life into which it shall please God to call me?

And here, in respect of all the commandments, let me remember that I have received in my baptism power to keep them, and can certainly so do, by the help of the Holy Ghost, if only I be diligent.

Moreover, the oftener an action is done, the easier it becometh to do again.

And from practice there grows a habit, whether of good or of evil.

The Prayer.

Lord, have mercy upon me ; and write all Thy laws in my heart, I beseech Thee.

O God, the strength of all them that put their trust in Thee, mercifully accept my prayer ; and because, through the weakness of my mortal nature, I can do no good thing without Thee, grant me the help of Thy grace, that in keeping of Thy commandments I may please Thee both in will and deed ; through Jesus Christ our Lord. Amen.

Resolution.

I will study how to please others, and deny myself ; for this is acceptable with God.

Thirty-sixth Day's Meditation.

CONCERNING PRAYER.

It is needful I should recollect that of myself I am unable to keep God's will and commandments.

For of myself I am weak and inclined to evil, and the old Adam still remaineth in me.

Am I, therefore, earnest in seeking the grace of God by diligent prayer ?

And am I persuaded, as a most certain truth, that whatsoever I ask for of God in the name of Jesus, I shall receive, provided I but ask for that which it is good for me to have ?

Provided, also, I be constant in my prayers, and endeavour to live accordingly.

For the prayers of many are not heard, by reason of their evil lives ;

Whereas the prayer of a righteous man availeth much.

O Lord, increase my faith, that I may pray to Thee better.

Oh, let me be very careful never to neglect my prayers, either at getting up or going to bed, or at mid-day, if I have a prayer for the mid-day.

Do I not sometimes say my prayers very carelessly ?

Do I not say them often too fast and without thought ?

Do I always take care to kneel down reverently when I say my private prayers ?

Do I practise my meditation carefully in the morning ?

Do I examine myself every night as to what I have done during the day ?

Do I take care to say the Lord's Prayer among my other private prayers ?

And do I seriously endeavour to enter

into the meaning of that most holy of all prayers?

For its meanings are deep and manifold exceedingly, and it fills up what is wanting in other prayers; being the prayer which Christ Himself gave to His Church.

The Prayer.

Let Thy merciful ears, O Lord, be open to the prayers of Thy humble servant; and that I may obtain my petitions, make me to ask such things as shall please Thee; through Jesus Christ our Lord. Amen.

Resolution.

I am resolved to be more careful in attending to the exact performance of my private prayers.

Thirty-seventh Day's Meditation.

CONCERNING CONSCIENCE.

I should consider, further, that if I desire to keep the commandments, I must not only be regular in my prayers, but must also be very careful in attending to my conscience.

For conscience is the voice of God within the soul of man.

This even the heathens of old found within

them, accusing and excusing, warning, condemning, approving.

But in the case of us Christians, who have received in our baptism the gift of the Holy Ghost, to us the same Holy Ghost speaketh through our conscience in a special manner.

And happy are they who listen to what He secretly saith, who check not His whisperings, nor quench the Holy Spirit within them.

Do I, then, seriously consider that the Holy Ghost speaketh to me through my conscience, guiding me in what is good, checking me in what is evil?

And do I therefore obey my conscience in all things and above all things? doing nothing which my conscience tells me to be wrong, and doing all those things which it tells me to be right.

For this is the sure way of keeping the commandments of God, namely, by obeying my conscience.

Oh, let me never forget that no blessing can compare with that of a good conscience.

And the way to keep it good is by obeying it.

Oh, that my conscience might for ever continue altogether pure and undefiled!

Oh, when my conscience condemneth me, let me consider that God condemneth me yet more.

And when my conscience approveth, let me consider that God approveth.

Surely it will be, then, my own fault if I live not a good life.

Oh, how careful must I be in every thing that I do, lest I should in any way grieve the Holy Ghost, and provoke Him to leave me!

Oh, let me remember that every sin which I commit against my conscience hardeneth my conscience.

And a hardened conscience is the greatest of all evils.

Neither is it possible with a hardened conscience even to believe aright.

For the state of our faith depends on the state of our conscience, and a pure faith must be kept in a pure conscience.

The Prayer.

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; cleanse the thoughts of my heart by the inspiration of Thy Holy Spirit, that I may perfectly love Thee, and worthily magnify Thy holy name; through Christ our Lord. Amen.

Resolution.

I am resolved to attend more carefully to my conscience, and give heed to its faintest whisperings.

Thirty-eighth Day's Meditation.**CONCERNING TIME.**

Let me seriously consider that time is quickly passing on with me, and will soon bring me into eternity.

It is not so very long since I first came into the world, neither will it be very long before I shall go out of it.

Certainly every moment that I live is bringing me nearer to the end of my life.

Oh, that I could understand the true value of time; for then I should not waste it, as now I do!

Is not every hour that I live the gift of God? and is it not true that by the right employment thereof is to be obtained eternal felicity?

Also, from an evil or idle use of each hour floweth eternal damnation.

I must, then, be very careful not to be idle in the use of my time.

Yea, I must endeavour to employ it continually in good works, so that whatsoever I do may be done to the glory of God.

And this is very possible for me to do, young as I am, if I but love God and His Son Jesus Christ.

For many children younger than me have done this.

Did I not also promise at my baptism that I would continue Christ's faithful soldier and servant, not for a short time only, but unto my life's end ?

So, then, it is not enough that I serve God now, but I must serve Him truly all the days of my life.

O Lord, my times are in Thine hand ; may it please Thee to dispose them to Thy glory !

And may I never forget that Thou requirest of me perseverance to the end ; for he that endureth to the end shall be saved.

Oh, do Thou, then, grant me the grace of final perseverance, lest I fall from Thee at the last, and lose the fruit of my labour !

The Prayer.

O Lord, teach me to see how frail and uncertain my own condition is, and so to number my days that I may seriously apply my heart to that holy and heavenly wisdom, whilst I live here, which may in the end bring me to life everlasting ; through the merits of Jesus Christ, Thy Son our Lord. Amen.

Resolution.

I am resolved to be very careful how I spend my time, and in what company.

Thirty-ninth Day's Meditation.**CONCERNING DEATH.**

Let me seriously consider how fast the time cometh when I must die.

Is it not quite certain that, as a child of Adam, I must die sooner or later, and more likely soon than late?

How easily might I be overtaken by sickness, or be cut short by some accident, if God so willed concerning me!

Who knoweth but that by this hour tomorrow I may have departed for ever out of this world?

O my soul, where wilt thou then be?

Let me, then, often think about death; for so only can I hope to be prepared for it when it cometh.

Let me seriously consider what it is to die.

For at death my body will become pale and cold; and, being placed in a coffin and buried in the darkness underground, the flesh thereof will become the food of corruption and worms.

In the mean while my soul will have departed into the invisible world of spirits.

In that day all that is known unto me by my senses will fail me. In that day mine eyes shall no more see; mine ears shall no more

hear; I shall never taste the bitter nor the sweet again; no more shall scents or colours please or displease me for ever.

No more shall I behold the sunrise or sunset, no more day nor night, no more earth, clouds, and sky, and the children of men; but the world and all that is therein will have passed away from me for ever, giving place to better things than these.

Oh, how great is this change which is coming to pass upon me, and how soon God knoweth!

Oh, how many 'children younger than I am do every day go down into the grave!

Oh, that I had a serious anxiety about mine end!

Oh, that I were truly prepared for it!

Oh, that I loved Christ now above all things, so that hereafter I might be with Him for ever!

The Prayer.

Visit me, O Lord, with Thy salvation, and save my soul for Thy mercies' sake; that if it shall be Thy good pleasure to prolong my days here on earth, I may live to Thee and be an instrument of Thy glory, by serving Thee faithfully and doing good in my generation; or else receive me into those everlasting habitations where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for Thy mercies'

sake, in the same Thy Son our Lord Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

Resolution.

I am resolved, by God's grace, to think more about my death.

Fortieth Day's Meditation.

CONCERNING JUDGMENT.

Last of all, let me solemnly reflect that I must certainly one day stand before the judgment-seat of Christ.

For at the last day He will come in the glory of His Father and of the holy angels to judge the world.

At whose coming all men shall rise again with their bodies, and shall give account for their own works.

And they that have done good shall go into life everlasting, and they that have done evil into everlasting fire.

This is the Catholic faith, which, except a man believe faithfully, he cannot be saved.

Let me, then, earnestly consider that, young as I am, I am not too young to be judged.

In that day every secret thing whatsoever I have done will be brought to light.

In that day I must give a strict account for every thought, word, and deed, which I have ever conceived, spoken, or done, in the whole course of my life.

How many evil things will then appear against me, of which I now think little, or which I have forgotten !

How will my conscience then accuse me in all those points wherein I have neglected its warning voice !

Yea, Satan himself will then accuse me, desiring eagerly my eternal damnation.

Oh, with what face shall I shew myself then, unless I be very diligent now in carefully observing all the commandments of God !

Oh, how fearful a thing will it be to be condemned in that day, and to enter into the second death !

Why do I think so little of the judgment to come ?

Why am I so careless in what I think and say ; so idle, so thoughtless, in what I do ?

O Christ, I believe that Thou shalt come to be my Judge.

Even Thou, of whom I have been made bone of Thy bone, and flesh of Thy flesh.

And in this lieth all my comfort.

I therefore pray Thee help Thy servant, whom Thou hast redeemed with Thy precious blood.

Lord, have mercy upon me.
Christ, have mercy upon me.
Lord, have mercy upon me.

The Prayer.

Almighty God, give me grace that I may cast away the works of darkness, and put upon me the armour of light, now in the time of this mortal life, in which Thy Son Jesus Christ came to visit us in great humility; that in the last day, when He shall come again in His glorious majesty to judge both the quick and dead, I may rise to the life immortal; through Him who liveth and reigneth with Thee and the Holy Ghost, now and ever. Amen.

Resolution.

I am resolved to bear in mind, that for every thought, word, and action, I must give account at the day of judgment.

Form of Examination to be used every Evening.

First kneel down and say,

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

O Lord Jesu, I beseech Thee to open mine eyes, that I may see wherein I have this day offended Thee.

Then stand up and ask yourself the following questions, pausing upon each question, and answering it to yourself as before God, who seeth all things.

Did I give glory to God this morning on my first waking?

Did I get up at the right time, or was I slothful?

Did I say my morning prayers slowly and with reverence, on my knees?

Did I carefully observe my morning meditation?

Did I try to behave well all the morning?

Was I obedient and good-tempered, and did I do my best in all that I was bidden to do?

Did I about midday say carefully my mid-day prayers?

How did I behave from midday till evening?

Have I fallen into any great sin all this day?

What is my besetting sin? and have I yielded to it once, or more than once, in the course of the day?

Have I grieved the Holy Spirit, which is in me, by doing any thing against my conscience ?

Have I told any falsehood, or unkind tales, or slanders ?

Have I been cross or revengeful ?

Have I been gluttonous or selfish ?

Have I said any bad words ?

Have I been put in a passion or quarrelsome ?

Have all my thoughts been such as become the child of God, which I was made in my baptism ?

What good work have I done by God's grace this day ?

What good works have I left undone ?

What especial blessing hath befallen me for which I ought to thank God, over and above the many other blessings which He bestoweth day by day upon me ?

Wherein have I denied myself, and taken up my cross ?

Here think to yourself in silence for two or three minutes, and try to remember all the mercies which God hath shewn you this day. Then, kneeling down, say :

O Saviour of the world, by Thy cross and passion, forgive me my sins of this day past, I beseech Thee ; and keep me from all sin for the time to come ; for Thy mercies' sake. Amen. Amen. Amen.

Here follow your Evening Prayers, unless they are appointed you at any other time.

Morning Prayers.

On your first waking, before you get up, say :

Glory be to the Father, and to the Son,
and to the Holy Ghost. Amen.

Glory be to Thee, O Lord, for Thy tender
mercies in preserving me this night past.

*When you are dressed, stand up in some part of your bed-
room appointed for your prayers, and say :*

I laid me down and slept, and rose up
again, for the Lord sustained me. The Lord's
name be praised, from the rising up of the sun
unto the going down of the same. Early in
the morning will I cry unto Thee; Lord, hear
my prayer. Oh, do away as the night my
transgressions : scatter my sins as the morn-
ing cloud.

Then, bowing your head with lowly reverence, say :

In the name of the Lord Jesus Christ,
who was crucified for me, I arise from mine
own rest to do Him service. He, by His
cross and passion, save me, bless me, govern
me, and keep me this day and for ever. Amen.

*Then kneel down in the accustomed place, and say the
Lord's Prayer.*

Our Father, which art in heaven, hallowed
be Thy name. Thy kingdom come. Thy
will be done in earth, as it is in heaven. Give

us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: for Thine is the kingdom, the power, and the glory, for ever and ever. Amen.

Lord, Thou knowest my foolishness,
And my thoughts are not hid from Thee.

Here follows the oblation of yourself to God, still kneeling.

O Lord Jesu Christ, I commend unto Thee this day my soul and my body, my words and my works, my life and my death; dispose of me and all that is mine as it seemeth best to Thee, and to the glory of Thy blessed Name; only vouchsafe to keep me this day without sin. Amen.

Then the intercession.

God bless my dear father and mother, sisters and brothers, now, this day, and for evermore. Amen.

Then stand up and say the Creed.

I believe in God the Father Almighty, Maker of heaven and earth :

And in Jesus Christ His only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose again from the dead; He ascended into

heaven, and sitteth on the right hand of God the Father Almighty, from whence He shall come to judge the quick and the dead.

I believe in the Holy Ghost: the holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

Then kneel down, and say the Prayer for Grace through the day.

Heavenly Father, give me grace to obey my conscience this day in all things, and by no thought, word, or deed, to grieve Thy Holy Spirit. Give Thy holy angels charge over me, to keep me in all my ways. Preserve me from the snares of the devil, the world, and the flesh. Grant unto me to remember all this day long that I was made Thy child in my baptism, and vouchsafe to dwell in me now and for ever; through Jesus Christ Thy Son our Lord. Amen.

God be in my head and understanding.

God be in my eyes and in my seeing.

God be in my mouth and in my speaking.

God be in my heart and in my thinking.

God be in my end and at my departing.

Amen.

The almighty and merciful Lord, the Father, the Son, and the Holy Ghost, bless and preserve me, now and for ever. Amen. Amen. Amen.

Midday Prayers.

You should endeavour somewhere about twelve o'clock, at which time our Saviour was crucified, to go into your bedroom or some quiet place, and say the following prayers :

First stand up in the accustomed place, and say :

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Blessed art Thou, O Lord God, in the firmament of heaven, and greatly to be praised, and glorious, and highly exalted above all for ever.

The Lord is loving unto every man, and His mercy is over all His works. At noon-day will I pray, and that instantly ; and He shall hear my voice.

Then, kneeling down, say :

O God, make speed to save me.

O Lord, make haste to help me.

Save me, O blessed Saviour of the world, who, as at this hour, by Thy cross and precious blood, didst redeem me ; help me, I beseech Thee, O Lord God of my salvation.

Then the Lord's Prayer :

Our Father, which art in heaven, hallowed be Thy name. Thy kingdom come. Thy

will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: for Thine is the kingdom, the power, and the glory, for ever and ever. Amen.

Then the intercession, still kneeling:

Holy Father, bless, I beseech Thee, my father and mother, brothers and sisters, relations, teachers, and friends; bless the minister whom Thou hast set over me in the Lord; bless the bishop, clergy, and people of this diocese; and Thy holy Church throughout the earth. And upon me, Thy child, vouchsafe to pour down Thy Holy Spirit; and grant unto me in all things to please Thee; through Jesus Christ our Lord. Amen.

Then the Prayer for Grace:

Almighty God, take from me all pride, and give me a true humility of soul. Grant me gratitude for Thy favours, and resignation under Thy corrections; and fill me with Thy love and holy fear during the rest of this day, and all the days of my life; through our Lord Jesus Christ. Amen.

O God, make clean my heart within me,
And take not Thy Holy Spirit from me.

The grace of our Lord Jesus Christ, and

the love of God, and the fellowship of the Holy Ghost, be with me, and with all of us, for ever. Amen. Amen. Amen.

Evening Prayers.

Having first of all examined yourself according to the form given at page 85, stand up in the accustomed place, and say as follows :

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

May the Lord Almighty grant me a quiet night and a Christian end. Amen.

Then kneel down and say, lifting up your hands :

I will lift up mine eyes unto the hills,
whence cometh my help.

My help is in the name of the Lord,
Who hath made heaven and earth.

Let my prayer be set forth in Thy sight as
the incense ;

And let the lifting up of my hands be an
evening sacrifice.

Here follows the Confession :

I confess to God Almighty, in the sight of the whole company of heaven, that I have sinned this day in thought, word, and deed. May God Almighty have pity upon me, for-

give me my sins, and bring me safe to everlasting life. Amen.

O Thou God Almighty,
Father of all mercy,
Fountain of all pity;
Vouchsafe, I beseech Thee,
On me to have mercy,
Now and at the hour of death. Amen.

Then follows the Lord's Prayer, still kneeling :

Our Father, which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: for Thine is the kingdom, the power, and the glory, for ever and ever. Amen.

Then the Creed, standing :

I believe in God the Father Almighty,
Maker of heaven and earth :

And in Jesus Christ His only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day he rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father

Almighty, from whence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

Then the following Intercession, kneeling as before :

Look down, I beseech Thee, O Lord, upon this dwelling. Drive from it all the snares of the enemy. Let Thy holy angels dwell in it to preserve us in peace, and let Thy blessing be upon us for ever; through our Lord Jesus Christ. Amen.

God bless my dear father and mother, sisters and brothers, and all my kind friends, now, this night, and for evermore. Amen.

The Commendation :

In the name of the Lord Jesus Christ, who was crucified for me upon His cross and laid into His grave, I lay me down to rest: He bless me and keep me safe, and bring me to life eternal. Amen.

Save me, O Lord, whilst I am awake, guard me whilst I am asleep, that I may awake in Christ and rest in peace.

God the Father bless me, God the Son defend me, God the Holy Ghost preserve me, now and for ever, Amen. Amen. Amen.

As you are going to bed, say :

I go to my bed, I go to my grave,
Pray the Lord my soul to save ;
If I should die before I wake,
Pray the Lord my soul to take.

As you lie down in bed, say :

I will lay me down in peace, and take my
rest ; for it is Thou only who makest me to
dwell in safety. Into Thy hands I commend
my spirit, my soul, and my body, which Thou
hast redeemed, O Lord, Thou God of truth.

**Prayer to be said while passing through the Churchyard
on your way to Church.**

Walking.

As for me, I will go into Thy house, O Lord, in the multitude of Thy mercies; and in Thy fear will I worship towards Thy holy temple. Lord, I have loved the habitation of Thine house, and the place where Thine honour dwelleth. Amen.

Prayer to be said on entering the Church-Porch.

Standing.

Oh, how amiable are Thy dwellings, Thou Lord of hosts! One day in Thy courts is better than a thousand. My soul hath a desire and longing to enter into the courts of the Lord: my heart and my flesh rejoice in the living God.

Prayer to be said on taking your place in Church.

Kneeling.

I will hide me from the gathering together of the froward, and from the insurrection of wicked-doers.

Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. Thou art worthy, O Lord, to receive glory, and honour, and power; for Thou hast created all things, and for Thy pleasure they are and were created.

Prayer to be said after the Blessing.

Cleanse me, O Lord, in the bright fountain of Thy mercy, and water me with the dew of Thine abundant grace ; that, being purified from my sins, I may grow up in good works, truly serving Thee in holiness and righteousness all the days of my life. Amen.

Grace before Meals.

Sanctify, O Lord, these Thy creatures to our use, and us to Thy service ; through Jesus Christ. Amen.

Grace after Meals.

For what we have received, the Lord's name be blessed and praised. Amen.

THE END.

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